

withstanding this skepticism she is marching on to success and glory under the banner of King Immanuel.

The Alliance is not strictly speaking, a church in the common acceptation of that term, but an ALLIANCE of churches just as the Y. P. S. C. E., and as in the latter so in the former, they who are the most spiritual, useful members of their churches are the best members of the Alliance. It however happens that many church members that affiliate with the Alliance are either expelled, or ostracised by their respective churches, in such instances she feels called upon to afford ordinary churches privileges by way of ordinances.

The International Missionary Alliance which is the outgrowth of the Christian Alliance is but seven years old, and she has been blessed so marvelously that she already has fully three hundred missionaries in foreign fields, regularly supported from the general treasury. Through the frequent Conventions held throughout the country her doctrine is rapidly disseminated and the results are miraculous; they (the results) are a demonstration of the fact that the word of God is not merely an empty letter, but that it reveals a mighty spiritual force equal to any emergency whether spiritual, physical, or temporal.

Earnest seekers after the whole truth will do well to acquaint themselves with what is being done by this aggregation of consecrated workers for the Master.

MORE THAN HUMAN WORDS.

J. M. BOWMAN.

"But we received not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given us by God. Which things also we speak not in words which man's wisdom teacheth, but which the spirit teacheth." I Cor. 2: 12, 13.

These words with verse 14 of the same chapter clearly teach that, though the words used by God in his word, are human words, still they are meant to convey a meaning which the natural human mind can not fully receive.

It is well to know the exact meaning of the words employed in Scripture and to possess a clear knowledge of the laws of language and the force of grammatical constructions; but these with all of man's wisdom added will not enable one to get into the fulness of what God seeks to teach us in the Scripture.

Man can know the things of man by the spirit of man. (v. 11.) It is very true that often we must study very earnestly to see the full meaning of what man gives out in his own words. It may be that

even study will not suffice until we have been brought into the same state of mind or into the same condition. It may have seemed that we realized his meaning, but now when the hidden impulses of our common humanity have been touched by the same experiences then it all stands out clear and plain. His humanity and ours touch each other and fully convey to us what he has felt and sought to give to us in human language. We are able because of this humanity common to both of us to examine and comprehend fully what the other may say. Man knoweth the things that man's wisdom teacheth by the spirit of man which is in him.

But now it is so different in our relationship to God in this matter of our seeing what he would teach us. Certainly he must use human language to us, but the language will have more than the common human meaning of such language, in many instances at least.

In the Scripture God seeks to give to us in human language the things that are distinctly of God. It requires more than human wisdom and learning to "know the things that are freely given to us by God" in this way. Much of the teaching will seem like an idle tale, or as positive foolishness to the natural mind. What God speaks he speaks, "not in words which man's wisdom teacheth, but which the spirit teacheth." They are not fully examined in the natural way nor by the natural tests, but they must be examined by the spirit. It is true that many must be helped if helped at all by words that have little spiritual import, but if we go not beyond what the words of Scripture, if merely spoken by man would mean we shall be nothing more than babes in Christ if that high a place can in that case be ours.

The truth which God would teach to us must have with the word the spirit of God to interpret and make clear the meaning of God. Rev. Andrew Murray says, "The worship of the Father is only possible to those to whom the spirit of the Son has been given. The worship in spirit is only possible to those to whom the Son has revealed the Father, and who have received the Spirit of Sonship. It is only Christ who opens the way and teaches the worship in spirit." And now too it is true that the spirit of adoption, of Sonship must teach us the meaning of Scripture.

If we could only know that human wisdom, though good enough it may be, is unable to fully interpret to us that which God speaks in spiritual words! "The natural man" with all his wisdom and learning and culture and civilization and endowments "receiveth not the things of the spirit of God; for they are foolishness unto him; and he can not know them, be-

cause they are spiritually examined." We must have the teaching of the spirit of God to fully know what God seeks to teach us.

Glenford, O.

BUILDING.

T. J. NAIR.

"Hold that *best* which thou hast." It may not be much, but let the tenacity of your clasp be as strong as the emergency when it comes, and it will serve you for that. To some this message may come with especial power if it lifts from despondency, with the assurance that some star yet shines, if dimly in their horizon, some splinter of steel moves steadily in the compass box, pointing out the star of our only hope—Jesus of Nazareth. Whatever we know of and owe to others we must give with ourselves. The chain, however numerous the links, must be forged within us. We may not have all that others have, but we have what God gave us, and if you were the only human being in all this universe, he would find in you the completeness and majesty, he needs to fulfill his plan. We are building a character, it may be with poor timber, and little skill or knowledge, but the fact remains, day by day we are shaping destiny, and this is eternally true, it is safe, namely, noble and wise to do right, at home, on the street, in your places and hours of business. Let the Savior be a conscious presence, a welcome, companion and hold that fast. We have in our hands, ourselves, our capabilities, our destinies, sacred trusts to be used to glorify God. Yet it may seem that we are living in small spheres. "Street lamps are best never stars." But in all of us, there are great possibilities. The lightest seed it is the seed of a possible fruitage for untold blessings to the world. Religion is character and only character, so far as (mortal) man is concerned. Christ did not say to Nicodemus you must do the best you can or about the best you can. A man who does about the best he can, will just about be saved. It is not doing but being that God demands character, not works, is what God asks. If you get character, good works will follow. Evolution is all right, if you get the right thing to evolve. We can not get spirit out of flesh. A man may be moral and not be religious. A man may be a church member and be lost. Now, dear friends, you think you know how to build or how to be a Christian. You have tried your way and failed. The tiger's nature is always ready to rebel and to use the ways of men. The lamb's nature takes God's methods and uses them. Which will you take? If you are undecided, please read all I Cor. 3.